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It has cured more cases of Backache and Leucorrhota than any other remedy the world has ever known. It is almost infallible in such cases. It dissolves and expels tumors from the Uterus in an early stage of de-

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CONTRACTOR OF THE PROPERTY OF The Times' Daily Short Story. ONE DE SECRETAR DE DESCRIPCION DE DESCRIPCION DE DESCRIPCION DE DESCRIPCION DE DESCRIPCION DE DESCRIPCION DE DE

Why She Couldn't Keep Servants

I married an old bachelor who knew more about women than any married not responsible, being born to it. I can man in the world. He was constantly readily understand how these simple making deductions with regard to Chinese, exfles from their homes, may them. For instance, if he saw a wom- have a sensitiveness to kindness that"an pass a mirror, glance at her reflection, adjust her hat or some other por- room, and I fear I shut the door after tion of her apparel he would assume me a trifle harder than was necessary. whether I was popular with my own rea. "I wouldn't give a fig for a wom- Kingdom for a native detective. I went in telling me of his precaution after and asked her advice. we were married and in doing so paid me the compliment to say that in my she said. "What one does they all do." case the report was favorable. I "But how do they all know enough didn't consider it a compliment, for my to do the same thing? Those I have very best woman friend had never had surely were not acquainted." been popular with women simply because they didn't understand her.

We lived in a town on the Pacific plain." const where the only servants to be had were Chinese. We went to housekeeping as soon as we were married, and I hired a cook named Charlie Lee. his work was finished. He came, as he Charlie agreed to give me a month's notice before leaving, but some one of kitchen, where he commenced to examfered bim \$2 a month more than I was | ine the furniture and cooking utensils. paying him, and without either giving Then he looked into every crevice and me the stipulated notice or the privi- corner. It struck me that he was searchlege even of raising his wages he left | ing for evidence of the presence of mice me the day before I was to have in the house, for I had heard of the friends in for dinner. More than this, Chinese appreciation of this delicacy, he demanded wages for two weeks and informed him that there were none when he had only been with me eight and I wouldn't have there on my premdays. I paid him for one week and iges on any account. He paid no attold him to go, and go quickly, and tention to the information, keeping on never show his face in my house again. When John came home and I told him what had happened I saw by the kettles, turned up the ollcloth on the wrinkle in his forehead that he consid- floor, removed every article in the kitered me in some way to blame, but he chen closet and examined it as well as said nothing. I secured another China- the walls and the shelves. Finally he man as cook, but was astonished when took down the clock and looked at its he told me at the end of the first week that he would stay with me no longer. "Are you sure," asked John, "that you have said or done nothing to ruffle

"I'm sure I've nelther said nor done

anything that should ruffle him." John turned to the evening paper that be had brought home with him, and I knew he considered there was something wrong with me or I would not have lost two servants) within a month. The third Chinaman stayed with me just two days, when he disappeared without having the impudence to ask for pay, though a year afterward I missed an article of bric-a-brac that

was ample compensation for his pay. mind on the servant question till this pleased that he should have been right third cook left me. Then we had our in his diagnosis of the case. Then I

"You must admit, my dear," he said, the inscription and translated it. "that there is some reason for the departure of all your servants."

"You mean that I don't treat them fitness to manage servants

You misunderstand me. Our manner is something for which we are

I heard no more, for I went out of the that she was vain. When he married I determined that I would find out me he took especial pains to discover what was preventing my keeping a servant if I had to send to the Flowery an whom women don't like," he said to a friend, told her the circumstances

"These Chinese are very clannish,"

"I have had one of them for years," she said. "I'll ask him if he can ex-

Chang Wing, her servant, was called in and the case put to him. He said be would go to see me the next day after agreed, and walked straight into the with his ransacking. He looked on the bottoms of the clinics and the pots and town. back. Then I knew from the celestial look on his face that he had found what he had been searching for.

"What is it?" I asked eagerly. He pointed to some Chinese charac ters chalked on the back of the clock and translated them:

"Very bad woman. Doesn't pay the

Charlie Lee, my first cook, was the only one of the lot I had had any difference with about money, and of course it was he who had passed the word to his successors.

When John came home that evening I told him that I thought I had discovered the cause of my trouble with cooks. "I wounded poor Charlie Lee's John had refrained from speaking his feelings," I admitted. John looked took him into the kitchen, showed him

> John has never since interfered with any suggestion as to my natural un-

ANNIE E. NICHOLS.

METHODISM SPREADING

Vermont Conference Formed in 1845.

Were Men of Heroic Mould Spending and Being Spent For God.

who remained for two years and engen-dered the society in a bitter and proeneral public.

A New Conference.

The next pastor was Alonzo Webster, whose brother Harvey was pastor of the same church 34 years later. Mr. Webster remained two years. It is, however, a significant fact that he was approachers, or "circuit riders," as they cointed in 1844 by the New Hampshire Conference and in 1845 by the Vermont The organization of the Vermont Conmont Methodism, as it gave the preachers some measure of home rule, rendered possible the holding of all conference sessions on Vermont ground, and 'engendered a desirable esprit de corps which was valuable in the carrying for-ward of the cause.

Leading Laymen.

"Not that, but perhaps your manner may be a trifle dictatorial."
"I should have supposed," I retorted, "that you would have inquired before marrying me whether my manner to servants was sufficiently deferential.

We see by the foregoing that many ministerial workers engaged in the work of the Lord in Barre. It would be interesting to know the names and activities of all the leading lay workers, as well, as they are just as essential to the growth of the kingdom as the pastors. We find one chapter in an old record which we will venture to repeat. book which we will venture to repeat.

It is entitled, "Table of official characters on Barre Circuit." This was in 1812, and the lay workers mentioned

Asa Dodge, steward and class leader,

Jotham Carpenter, local preacher and class leader, Barre. Abel Tinkham, exhorter and class

eader, Barre.

Doane Cook, local preacher, Barre.

Eliphalet Flanders, class leader, Ber-

Samuel Smith, local preacher, Berlin.
Robert Vose, class leader, Berlin.
Bradford Kinney, local preacher, steward and class leader, Plainfield.
Richard Kendrick, class leader, Plain-

Ebenezer Freeman, class leader, Plain-

Thaddeus Clapp, local preacher and lass leader, Orange, Enoch Chency, class leader, Washing-Amasa Worthington, class leader, Wil-

liamstown.

Peter Bean, local preacher and class leader, Brookfield.

Northfield.

Jason Winch, class leader, Northfield.
Asa Winch, local preacher and class ader, Northfield. William Kier, class leader, Northfield. Samuel Harkins, class leader, Middle-

Benjamin Chatterton, Class leader, Amasa Cole, local preacher, Middle

Calvin Huntley, class leader, More Zacharia Hubbard, steward, More-

Seth Green, class leader, Waitsfield. Moses Stewart, Waitsfield. David Flanders, class leader, Montpel-

Elias Kingbury, class leader, Montpel

One Secret of Success..... The above shows that there were 12 towns in the Barre circuit at that time, and that this great circuit had the ser-vices of nine local preachers in addition to the two regularly stationed ministers. This will help to explain how it was that the circuits could be so large and ACTIVITY OF THE LAITY

that the circuits could be so large and yet so prosperous. With twelve towns and eleven preachers it was not a very difficult thing to keep the places all supplied every Sunday. Even though there were two or three preaching places in each town, as was often the case, this could be done, as the local preachers usually were ready to speak at least twice on the Sabbath.

Men of Heroic Mould.

These local preachers always served These local preachers always served without salary, paying their own expenses, save as they might be entertained while at a preaching place away from home. As they each preached in many different places, rather than in the same pulpit every Sunday, they did not have to prepare many new sermons, and so could carry on their farms at the same time. Jotham Carpenter, who

Class leaders were sub pastors. They were expected to care for the members tracted controversy with the Congrega-tional church. More extended mention of their classes generally, to meet them will be made of this later on. No doubt once a week in class, to call upon them both he and his conferee were honest in the dispute but the matter was exceedingly unfortunate and did much to bring the cause into reproach with the greatest public. the regular pastors could get around but occasionally the duties of the class leaders were of unusual importance, and

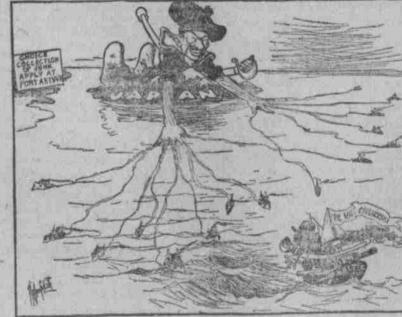
It should be noted that the regular preachers, or "circuit riders," as they were often called, not only went from Conference and in 1845 by the Vermont town to town, in their preaching tours, Conference. This shows that Methodism in Northern New England had continued to grow in members, churches they preached somewhere every night, and wealth, and that the formation of a new Conference became necessary.

The organization of the Vermont Continues of the Ver came to the house of Jotham Carpenter constitutes an epoch in Ver- in Barre at about four o'clock in the afternoon, Bro. Carpenter at once sent out some one through the entire neigh-borhood telling everybody that there would be "Methodist preaching at our would be "Methodist preaching at our house tonight." As a result of this house-to-house canvass for a congregation, a good company would be present, and the preacher could reach the people more generally than at present, when so large a proportion of the people in every township, especially those on the fringes between villages, are practically unchurched, and under nobody's pastoral care.

It should also be noticed that there large who was the most successful in John Baker, local preacher and class than at present. Some there were who popularity was everywhere remarked. Of street car line.)
Others there were who had a burning passion to reach and save men from the love and power of sin and who plead with God by night and men by day to compass this result. And, as a result, they had their reward in brands snatched from the burning, in lives rescued ed from the burning, in lives rescued from the thraldom of sin, in lips attuned to divine praise, and in hearts made temples of an indwelling Cod. Such men as these, and most of the early preachers were such men, helped to make early Methodism in central Vermont a series of triumphs, Honor



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building up the membership any more than at present. Some there were who preached and prayed to please the people. They had their reward and their Washington street, Barre, Vt. (At end A. J. BALDWIN.

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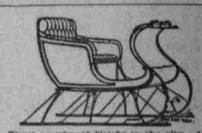
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